

The South African Outlook

DECEMBER 1, 1958.

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The South African Outlook

God has led me like a blind horse.

Martin Luther.

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The Republican Issue.

One question that has been much to the fore in speeches of the Prime Minister and others of his cabinet is that of the suggested Republic. Why our Nationalist Government should spend its strength, the time of Parliament and our money, with the end-result of deepening the division between the two white sections, is something that the ordinary citizen fails to understand. On this issue only two voices, both European, are listened to. What the majority of the inhabitants think is evidently of no moment, yet it is undeniable that the fortunes and perhaps the fate of Bantu, Coloured and Indian, are tied up with the wisdom or folly of our decision. Moreover, we do have a Head of State, theoretically detached from the rough and tumble of Party Politics who can and usually does speak for the whole country, irrespective of party. On occasion it may be his privilege and responsibility to interpret the wishes and express the sentiments of the whole people better than any party politician however powerful can do. He is, in fact, the fulcrum on which our democratic two-party system is balanced. He remains in office and continues to function when the Prime Minister and his cabinet have to reassure themselves that they enjoy the confidence of a majority of the people. As long as the Executive is responsible to Parliament—the essence of democracy—the Governor-General performs an indispensable function in the constitution, however limited his

powers may ordinarily appear to be. In a Republic, the President may be a functionary with quite different and, from the point of view of the public, less well-guarded powers. Whether our present system or one like that of the United States of America is to be preferred, may be a matter for debate. What has happened in the recent U.S. elections should at least give us pause. There, with two years of a four-year term still to run, President Eisenhower will have to rule with both houses of Parliament in opposition to the policy he was elected to carry out, with the result that, so far as domestic policy is concerned, he must either remain inactive, or impose his measures on the country like any other Dictator. Since the American and French revolutions, there has set in a fashion in republics, but many of those in operation today inspire little faith that the stability for which governments mainly exist is promoted in any especial degree by that form of rule.

It may be said that the Queen as Head of State counts for nothing in so far as national policies are concerned. True as this may be in the day-to-day concerns of government, it is very far from true in regard to Commonwealth affairs,—of that Commonwealth of which South Africa still finds it advantageous to form a part. There may be diverse views on the wisdom of allowing newly-formed states, that elect to adopt a republican system, to remain in the Commonwealth, but it cannot be disputed that one result of doing so must be to weaken rather than strengthen the bonds of common interest and goodwill. If some Afrikaans-speakers, in spite of Holland having a Queen, still say that they can have no affection for a royal Head of State, how can they hope to promote unity by expecting English- or Hollands-speakers to express enthusiasm at the prospect of a Presidential Head? It well may prove in the long run that a Governor-General will continue to be the lightning conductor whom all reasonable people can continue to honour as representative of the nation, while acknowledging Queen Elizabeth as Head of the Commonwealth. Our main concern in this whole matter is that, in the discussion of it and in the settlement of it, the vast majority of the inhabitants of this sub-continent are neither consulted nor considered.

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Dr. Verwoerd and the Protectorates.

In opening on the 12th of November the Congress of the Nationalist Party in the Transvaal (of which Dr. Verwoerd has now been appointed Leader in succession to the

late Mr. J. G. Strydom) the Prime Minister, according to Press reports, made a statement on the relation of the three British Protectorates to the Union. This in all probability foreshadows the line to be taken by the Government in any further negotiations for the incorporation of these territories in the Union. The Prime Minister's argument virtually resolved itself into an appeal to the natives of the Protectorates to consider the relative advantages that would accrue to them from association with Great Britain and with the Union. The Prime Minister seems to have acknowledged the help towards their development that the Protectorates had derived from the Colonial Development Fund, and the steps that are now being taken towards constitutional reform and the increased provision of technical services, but he forecast that eventually this policy would inevitably result in a mixed society on a partnership basis, such as it is hoped to create in the Central African Federation.

Dr. Verwoerd's question to the native people of those territories was whether this was what they would wish! On the other hand, if they decided to come into the Union, they would have the same opportunities for development that the Government intended for the Bantu communities in the Union, with the further advantage that tribal communities now separated in different states would be reunited—Swazi with Swazi, Zulu with Zulu and Basotho with Basotho. Eventually these Bantu states would have self-government, and meanwhile their territories would be protected against white infiltration—there was no desire on the part of the Union to acquire territory. This was the more attractive side of the scheme, but there was also an indication that the Union would not be disposed, indefinitely, to provide a market for Protectorate labour or surplus population if the political set-up remained as it is.

By confining his attention to the economic factors in the situation and in addressing himself to the Native population instead of to the British, the Prime Minister showed that he realises where the crux of the problem lies. Enough dust has been raised in the Assembly of the United Nations over South-West Africa for the conclusion to be quite clearly drawn that unless the people of these territories are won over to a new allegiance, there is small hope of any solution to the present problem in the sense that the Government desires. Moreover, the mere ascertainment of the will of the people in itself would present formidable difficulties. The Prime Minister is undoubtedly correct in suggesting that the proper procedure in this matter is, presumably when the time is ripe, "to invite them to come here and see for themselves what had been done here." If the inhabitants of these territories were once satisfied, it is unlikely that either the United Kingdom or the United

Nations would interpose any objection. But this, and the growth of a new allegiance, is no short term policy.

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The Attitude of Basutoland.

There is at present in London for discussions with the Colonial Secretary and the Secretary of the Dominions, a deputation of Chiefs from Basutoland. One of them, Chief Kuebe, with reference to Dr. Verwoerd's speech, is reported as saying: "Though we have not come here to deal with the question of incorporation, we are clear where we stand. We are not blind to the facts of our economic position and we will work as hard as we can to make it stronger. We feel that South Africa cannot do anything for our progress in government which Britain cannot do equally well." They would, he said, continue to look to Britain for support and guidance. Should their position become more difficult they would face the future with what courage they could muster.

Besides material considerations, there are other less easily ascertainable and more elusive factors affecting the relations of the Protectorates with the United Kingdom which no realistic statesmen interested in their future should overlook.

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The Central African Federation.

There seems to have been little anticipation anywhere that the Party of Sir Roy Welensky would be ousted from power by the General Election held in the Federation last month, but few seem to have estimated that he would obtain a two-thirds majority over all other parties. Sir Roy succeeded Lord Malvern who had dominated politics in the Rhodesias for longer than any other Prime Minister in the Commonwealth, and his was, from a purely party point of view, a goodly heritage. But the completeness of this victory has established him in his own right and allowed him to go to London with Mr. Greenfield, his minister of the Interior in the previous Government, with a solid backing from the constituencies in regard to any constitutional proposals he may lay before the Secretaries of State. These discussions are important in view of the reconsideration of the position of the Federation in the near future. The interest of South Africa in the election is, of course, that the Federation is experimenting with a Native Policy nominally on different lines from that being followed in the Union. On the face of it, theirs is a more liberal policy than the Union's, though less liberal than that of a former Prime Minister of Southern Rhodesia and very much less liberal than is desired by the majority of Africans in the territories, especially those of Northern Rhodesia and Nyasaland. In fact, a visiting American Professor to the Federation has commented that if the Partnership Policy, which is the ostensible basis of Rhodesia's racial politics, is to have

any semblance of reality, the leaders in the Federation will have to put more drive into their efforts to get all races to work together. According to his view, the University College at Salisbury is virtually the only place in Rhodesia, so far as he could see in an eight months' visit, where people of different races can meet on completely equal terms, and where they can be accepted or rejected solely on the terms of their personal characteristics. He was struck by the almost complete lack of communication between Europeans, Coloureds, Asians and Natives, except on a master-and-servant basis, yet there are natives who are completely civilized in the Cecil Rhodes sense of the word. This, of course, is the real heart of the problem, and these recent elections have warned against a too optimistic reading of the pace at which ordinary public opinion can be changed.

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The Treason Trial.

According to a special correspondent of the *Cape Times*, all 91 accused who were in the first treason trial in Pretoria are to be charged again by the Crown—but this time at two separate trials. This was learnt from a reliable source in Pretoria. The Attorney-General of the Transvaal, Mr. W. J. Mackenzie, has, according to the report, decided to indict all of the accused for the second time. About 30 will be charged in Pretoria on January 19. It is believed that the charge against them will be high treason. The remainder are likely to be brought to trial some time in April, but the nature of the intended indictment is not even forecast at present. The Attorney-General is empowered by law to indict any of the accused whenever he wishes, until the alleged offence becomes prescribed. In the usual course, this would take 20 years. The prosecution team has been busy since August 13, the day on which its leader, Mr. Oswald Pirow, Q.C. withdrew the charge that had originally been framed, preparing its fresh case. Reaction among lawyers to a suggestion that the Crown would keep the 60-odd accused waiting while it first proceeded against the others was that such a move would be against all traditions of South African law.

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European Nurses and non-European Doctors.

According to the *Cape Times*, a resolution that European nurses should not have to take orders from non-European doctors was rejected by the South African Nursing Association at its congress at Muizenberg recently. In debate, Miss C. A. Nothard, president of the South African Council of Nurses, said that a doctor never gave a nurse orders: he merely prescribed treatment for his patients. There was no Act of Parliament that prohibited a nurse from taking orders from a doctor—no matter his colour. Moving the resolution, Miss M. van Rensburg (West Rand) said that under the new ordinance, European nurses would be

compelled to take orders from non-European doctors because private patients could call for their own physicians. These might well be non-European. She felt that mission hospital nurses, unlike provincial hospital nurses, would not mind taking orders from non-European doctors. They cared for both the spiritual and bodily needs of their patients. Mrs. C. Searle (director of Nursing Services in the Transvaal): "I categorically deny that there can be any situation where a European nurse has to take orders from a non-European doctor. Our service has been organized in such a way that this cannot happen." Mr. K. N. Coetzee (Bloemfontein) said that the word "order" implied compulsion. No European woman ought to take orders under compulsion from a non-European. Why is it that only in the nursing profession there is this compulsion? After Miss Nothard said that a doctor was not "giving orders" but prescribing treatment for his patients, Mr. H. H. A. Rautenbach (Durban) said: "We who are dedicated to the nursing service are interested in the patient and we give that service to the patient in whatever form is best suited to him. I work in a hospital where there are non-European doctors. We have never had any difficulty with them. Surely it is a matter of personal relationship towards the patient and the doctors?" Miss Nothard: "I feel if any nurse feels she cannot take a doctor's instruction, she can resign. If a doctor gives an instruction, a nurse is in honour bound to carry it out. There are ethical considerations involved." Only the West Rand and Bloemfontein branches voted for the resolution.

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Passes for Women.

What are the reasons behind the opposition of natives to the issue of reference books to their women? That there is strong opposition in some parts of the country must be clear when 950 and more women were arrested in Johannesburg during a mass demonstration and appeared in court. In other areas the Reference Books seem to have been accepted without demur and indeed with some pride. It seems to be the intention of government that all in the Union over the age of 16 must possess a Reference Book and for all who proceed on their lawful occasions this may be a useful protection. After all, during the last war it was obligatory on all in the United Kingdom to be in possession of an Identity Certificate which was a kind of internal passport. Would administration not have been less troublesome if the issue of Reference Books to Europeans had preceded that to non-Europeans? It seems years since some of us at a cost of a dollar or two from our own pockets donated an unflattering portrait of ourselves to the Government without having received the coveted Reference Book. From the correspondence in the public press it appears that the police view is that the organized

opposition is laid at the door of communistic agitators but the writer of a letter to the *Cape Times* has recalled that as long ago as 1913 a crowd of 600 native women in Bloemfontein protested, apparently successfully, against the introduction of monthly passes, and similar demonstrations occurred in other towns long before the communist had become visible above the horizon. It is alleged that if Native women are compelled to possess passes they will lay themselves open to all sorts of inconveniences not excluding summary arrest and detention in jail.

On the part of Government and Municipal authorities it is contended that some document of identification is necessary to regulate the flow of population and especially the influx of Natives into towns where the wage and living conditions of permanent residents are liable to be depressed by incomers for whom some sort of living accommodation has to be found and all too easily created slum conditions prevented by the municipality. It is therefore claimed that in the interests of the non-European town dwellers themselves some means of influx control is necessary.

In regard to the mass arrest of demonstrators it may be asked, as numerous letters to the press do, how can people who are harassed by regulations they have no share in framing, make known to the general public and the authorities with sufficient urgency their objections to such regulations except by some mass procession or demonstration? Editorial comment on the whole has been restrained but it has not been slow to point out that there is an ill, or a congeries of ills here, that requires diagnosis and cries out for remedy.

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A Plea for Humanity.

Still one more case of the inhumanity of apartheid regulations! According to an SAP report in the East London *Dispatch* of 22/11/58, a European ambulance driver, acting no doubt under instructions of a Health Board in the Transvaal, refused to transport to Krugersdorp Hospital a non-European cyclist critically injured in an accident with a car. A mixed crowd of Europeans and non-Europeans thereupon adopted a threatening attitude towards the driver, and a police escort had to be summoned to convey the ambulance down the street. The report adds that the cyclist was later taken to hospital in the back of a police van!

It is of no avail to threaten the driver in such a case. His orders were no doubt explicit, but one may well ask how long we are going to tolerate the over-riding of the basic demands of humanity by regulations which in any true sense of the words, are *ultra vires*. Turn such a situation as we are describing round a little, and suppose a non-European conveyance encountering a critically injured European on a public high-way: is transport to be denied

in such a case because the vehicle belongs to another service? Or is a native doctor to refuse attention to a critically injured European who is bleeding to death on the road, because he is not of the same colour? Can we, or the world, afford an *apartheid* medical service, of all things?

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The Stamp Protest.

For a quarter of a century the National Tuberculosis Association has, with the permission of the Post master-General and the approval of the Minister of Posts and Telegraphs, organized a sale of stamps in aid of Sunshine Homes for Children, a preventive measure against a disease which is all too prevalent in a country with a climate like ours. This year the design for the stamp incorporated a representation of the familiar mediaeval *motif* of the Madonna and Child. This had been used for the same purpose at least once before and was deemed appropriate, not only in view of the history of Christian art, but also of the nature of the appeal and of the season of the year when the appeal is made. But after the stamps had been printed and issued for sale protests were made by certain church organizations on the ground that the design savoured of propaganda by the Roman Catholic Church, and that, as a consequence, the expected response of many in other denominations would be lacking and the fund suffer. Accordingly under pressure the committee decided to withdraw the issue and substitute last year's stamp, overprinted for 1958. This decision involved a loss of between £3500 and £4000, and the much more serious loss of time during which the stamps could be sold. As the total amount expected from the sale was £46,000, the dilemma in which the committee was placed is only too obvious. Whatever course they took the fund was bound to be adversely affected. The correspondence in the press has shown how violent the reaction has been both for and against the stamp. The lessons to be derived from this unfortunate episode are many, but some of the main ones seem to us to be the need for Christian tolerance at Christmastide, and the increased recognition that our warfare should be not against fellow-Christians from whom we may differ profoundly, but against an all-pervading paganism which envelops our society, and against the indifference which makes such palliatives as Sunshine Homes necessary in a land of almost too much sun.

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Religious Education.

The end-of-the-year reflections on schools and schooling given by distinguished citizens at prize-giving ceremonies afford little scope for originality, but note may be taken of the emphasis on the place of religion in schools which in some quarters, notably in Grahamstown, has been in evidence this year. Coupled with this and as a corollary to it,

is the demand for freedom, for the absence of interference with what and how a school or university should teach. Mr. F. Spencer-Chapman, Headmaster of St. Andrews, who has been associated with a practical method of the application of religion to character-training in a well-known modern development overseas, has emphasised the need for freedom in schools and universities if they are to do thoroughly what the country expects of them. This he held to be the basic difference between free democratic countries and totalitarian iron-curtain countries. In an address to the Grahamstown Training College, he urged the outgoing teachers to let no considerations of expediency—political or financial or any other line of least resistance—come between them and what they knew in their hearts to be right.

Similarly, the Dean of Grahamstown, writing in the Parish Newsletter and summarized by the correspondent of the East London *Dispatch*, referred to the main industry of Grahamstown—the education of youth—and said that while the town could not escape the influences of modern changes, including the pull of commerce, a watchful eye must be kept on Grahamstown's most influential contribution to the life of the country—boys and girls brought up to Christian ideals, sent out into life with a sense of freedom, yet disciplined, thoughtful and of good character, with enthusiasm to want to do something for the country of their birth rather than a fear of being dragooned into its service.

Religion and Freedom and Freedom in Religion, both elements of any true citizenship, can only be maintained by unceasing vigilance.

* * * *

What Einstein really believed.

The common idea about my atheistic view of life is based on total misunderstanding. People who have tackled my scientific theories have either understood them but poorly, or—let me say this plainly—they have completely misunderstood what I have said; and these people have set out to spread the illusion of my hostile attitude toward religion.

On the contrary, I believe in a personal God, and I can say with a good conscience that never in my life have I for a minute held an atheistic view of life. Even as a young student I rejected the scientific attitude of the eighties, and I find Darwin's and Haeckel's as well as Huxley's and others' teachings hopelessly out of date.

One should realize that progress is made not only in the sphere of techniques but also in that of science. And of most representatives of true science it can be said that they agree that science is no enemy of religion. But, of course, there are some fossilized doctrinaire scientists who stand and stamp on the same magic spot of 1880.

So far as I am concerned, it is my conviction that without religion the human race would stand today on the level

of barbarism. Social life would be of the most primitive kind; there would be much less security of life than we enjoy now; and total war, in which mankind still engages, would rage—I am very certain about it—in a far more brutal form. Religion has been the very driving force of human progress.

Quoted from an interview with Albert Einstein in 1950.

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Sport and Colour.

According to SAPA, the South African Government was "definitely not" in favour of inter-racial sport in the Union, it was announced at the half-yearly meeting of the Football Association of Southern Africa held on 1st November. When it was preparing its case for the recent Fifa (International Football) meeting, the Association wrote to Dr. Dönges, then Minister of the Interior, asking about the Government's attitude to inter-racial sport. In part, the letter read: "Notwithstanding the fact that there is no specified law prohibiting sport between Europeans and non-Europeans, does the Department favour matches of this nature or matches between teams composed of Europeans and non-Europeans?" The Government's reply was: "Definitely not." The letter also asked whether the Government would "if necessary, take all steps to ensure the observance of the South Africans' traditional way of life in regard to matches of this nature?" The reply was: "Yes, that is the policy of the Department."

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Editorship of "Outlook."

During most of the period of Dr. Shepherd's absence on moderatorial duty in Scotland, *The South African Outlook* will be edited by Dr. Alexander Kerr, former Principal of the University College of Fort Hare. For very many years Dr. Kerr has been a member of the *Outlook* editorial committee and is thoroughly familiar with its work and in full sympathy with its standpoint. The Church of Scotland authorities overseas and in Lovedale count themselves fortunate in securing Dr. Kerr's services in this capacity, and all the more appreciative because he and Mrs. Kerr were booked to proceed to Britain within a few months. This holiday trip they have unselfishly postponed for a year. Communications may be addressed to Dr. Kerr at Lovedale, C.P. or Moray House, Alice, C.P.

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Greetings.

With this last issue for the year, we wish our readers a blessed Christmas and prosperity in the highest sense throughout 1959.

Churchill on Missions

A FIFTY YEARS' FLASHBACK

The following is an extract from the speech made by Mr. Winston Churchill at the opening of the Orient Exhibition held by the L.M.S. in 1908. It reads as freshly to-day as when it was spoken.

THERE was a time when official authority—and there are countries now where official authority looks coldly and critically upon missionary enterprise; but speaking, as I can, as one who has for two and a half years been closely concerned in the administration of our Colonial Empire—I can say that the relations between governors and officials of British possessions and missionaries who are working in their midst are improving every year, and have never been better than they are to-day. It is only a few years since Sir George Le Hunt said, speaking of British New Guinea, "The Government owe everything to the Missions. I wish I could make you realise what missions mean to the Administration. It would have to be doubled, perhaps quadrupled, if it were not for the little whitewashed houses along the coast where missionaries live.".....

The material services which missionary work renders to the British Empire are immense; but they can be appreciated. The moral services which it renders are far greater and can never be measured. His Majesty the King disposes of immense fleets and armies. Many thousands of armed men watch every day over the peace and order of his dominions; and yet it is not upon that armed force that the strength and cohesion and health and life of the British Empire depend. We know perfectly well that if that were our only foundation we should collapse and perish, and should vanish and fade into the mists of the past which have already shrouded and enclosed so many great and powerful dominations. We know that it is upon the essential goodness of the British purpose, aye, and lofty aims, which the queer people of this island have always faithfully fought for; we know that it is in the spirit of earnest philanthropy, disinterested civilising exertion, high principles of religion and of public government—it is on that, and that alone, that the permanent continuation of the British Empire must be based. There are two arguments against missionary work which it may be worth while briefly to examine. There is the ordinary unthinking argument—why cannot you let the Natives alone? Is not their own religion better suited to them? Are the Natives of Africa capable of receiving Christian teaching? Are they capable of enjoying and appreciating the advantages of Western civilisation? One of the

greatest statesmen who ever directed the fortunes of this country has supplied a crushing answer to it. When Mr. Pitt was making his great speech against slavery, he used an argument which places your case against such objections on the strongest and most unassailable ground. "We were once," he said, "as obscure among the nations of the earth, as debased in our morals, as degraded in our understandings, as these unhappy Africans are at present. But in the lapse of a long series of years... we have become rich in a variety of acquirements... Had those principles been true, we ourselves had languished to this hour in that miserable state of ignorance, brutality and degradation in which history proves our ancestors to have been immersed."

There is one other argument, to which I would ask you to allow me briefly to refer. What about all these poor people here outside in the streets of this great city? Are there no jungles to clear in England? Are there no morasses to drain? Are there not as many souls to be won within ten miles of this great city as any man or any society can win and save far away in remote parts, in remote quarters of the world? That is an argument much more powerful than the other to which I have referred; yet it is an argument which I think is not without an answer.

Nothing is more important in this material age than to cultivate and develop the element of disinterested labour and work on the part of individuals and classes. The first responsibility which we have to face is, no doubt, here at home; but it is not our only responsibility. You know very well what a sense of relief it is to us all, as individuals, men and women, when we escape for only a time, perhaps, from the poor little vessel of our own personality, mocked by the deep unseen tides and currents of the ocean—the sport of all the winds that blow; when we can escape from that and take our stand upon some hill-top of high purpose, upon the rock of some great cause, and from that secure position contemplate in serene, yet reverent, independence range upon range of moral or spiritual conception, opening ever more broadly and ever more brightly to the eye of science, of reason, and faith.

And classes and nations have their needs and responsibilities collectively the same as men and women one by one. No great benefit will be gained, no lasting treasure will be secured, by any purely self-centred movement, however grave may be the need which prompts it, however harsh may be the conditions which envelop it. The democracy must not be self-centred. Our countrymen must not think only of themselves; they must always have room in

their hearts for outside interests and for causes superior to anything that concerns themselves.

It has been the glory of our people—yes, even the very poorest among them—that they have always possessed the faculty of enthusiasm for things which did not affect their daily lives at home. When the Bulgarian or the Macedonian peasant is invaded and outraged, when atrocities are perpetrated in the distant recesses of the Congo, the poor man in the street, who does not know when he will get another job or where he will get another meal, feels in his heart a moral indignation raising him up

to a level with the great thinkers and teachers of the world. And I think our people have learned more, perhaps, than any other people that there is no man so poor that he cannot give up something to another, and there is no class who can ever raise itself except by trying to raise others too.

We who are gathered here this afternoon know well that no empire and no nation can long endure in power and fame in the world unless it labours not only for its own political and social interests, but is a faithful servant of high forces and works for the whole human family.

A Great Transkeian Pioneer

MATTHEW BEN SHAW, TRADER, SOLDIER AND MAGISTRATE.

By Rev. Basil Holt

MATTHEW Ben Shaw was born in 1823—a son of the Rev. William Shaw, the famous “Settlers’ Pastor” of 1820 and the pioneer Methodist minister of the Eastern Province.

Of his childhood and youth no record is known to me; but his later career is well documented by his official correspondence as magistrate, which is preserved in a file numbered N.A. (i.e. Native Affairs) 567, in the Union Archives in Cape Town. To the authorities there I am indebted for having placed that material at my disposal for this reconstruction of the story of a useful life. Other sources will be mentioned as I go along.

As a young man Shaw seems to have commenced as a trader, about 1845, at one of his father’s pioneer mission-stations, called Morley (Wilo), overlooking the beautiful valley of the Umtata River in the present district of Mqanduli. His work was interrupted by the outbreak of the War of the Axe in 1846. The Grahamstown Yeomanry Cavalry was raised by Colonel Lowen, K.H., and young Shaw, returning to Grahamstown just then, was made an officer in it. Lowen sickened and died before he had had time really to command the corps he had raised, and the leadership passed to a merchant named Norden, who received the rank of Captain. He, however, was killed in his first action on April 25, 1846 (Harriet Ward, *The Cape and the Kaffirs*, 1851, p. 91). Shaw was then promoted to Captain and placed in command. He saw service with his corps through the war, after which the Grahamstown Yeomanry Cavalry was disbanded (to reappear as the Grahamstown Rangers in 1850. See Major Tylden, *The Armed Forces of South Africa*, p. 88).

In 1847—at the close of the war—Shaw returned to his trading pursuits at Morley. There in a couple of years he failed for the large sum—as it was then, especially—of £28,000, which cast a great gloom over the spirits of his

father (Varley & Matthew, *The Cape Journals of Archdeacons N. J. Merriman*, 1848-1855, Van Riebeeck Society, Cape Town, p. 23).

Trading now gave way to diplomacy. While still resident at Morley he was able by mediation to settle the differences between Joyi, a Thembu chief, and Ludidi, a Fingo chief, and thus he averted war between them. As the Colony was already involved in war with the tribes below the Kei—the War of 1850 to 1852—Sir Harry Smith, the Governor, was very pleased not to have further troubles beyond that river. On 1st April, 1851, he wrote from King William’s Town highly approving Shaw’s conduct and appointing him “to act as mediator to all tribes to whom a British Resident is not nominated,” which meant the tribes between the Bashee and the Umzimvubu. This honorary appointment was in Sir Harry Smith’s own handwriting and under his seal. The purpose of it was to invest Mr. Shaw with authority to preserve peace among the various tribes, so that when he called upon them, by order of the Governor, they would be able to act unitedly in attacking the Queen’s enemies.

The position Mr. Shaw occupied was no sinecure. The tribes among whom he dwelt had not been conquered, nor had their territories been annexed to the Queen’s dominions. Mr. Shaw’s office was akin to that of a consul in a foreign state. But as the “state” in the present instance was comprised of separate tribes of savages, whose obedience could not be compelled by any army or police force (neither of which Mr. Shaw had at his command, anyway) his only influence over them was such as he was able to exert by the force of his own character.

In compliance with another order from Sir Harry Smith, Mr. Shaw, in December of that same year of 1851, raised and commanded a force of auxiliaries of various tribes and clans; and with them supported the movements of the

troops on the Kei and the Bashee rivers. The Governor was so pleased, that he now discontinued the appointments of British Residents with Kreli below the Bashee and Faku above the Umzimvubu, and appointed Shaw as British Resident to *all* the tribes lying between the Kei and Natal and between the Drakensberg mountains and the sea. This office continued from January 22, 1852 until March, 1856, when it was abolished. During these four years, Shaw, without the outward signs of power and influence, was the only representative of the Imperial and Colonial Governments in the whole of the region now known as the Transkeian Territories. He was ordered to establish his Residency at Morley (Wilo), and was awarded a stipend of £250 a year.

Later in the year Shaw obtained leave and used a portion of it to go to the Colony to meet the new Governor, Sir George Cathcart, who had succeeded Sir Harry Smith on the 31st March (1852). The new Governor was most gratified by a report Shaw had made to him by letter of the country over which he had charge and of the good feelings subsisting among the allied chiefs; and attributed this desirable state of affairs mainly to Shaw's own good management.

His leave having expired, he returned to his post in August. The Governor commended him highly in a letter to Colonel Maclean, Chief Commissioner, Kaffraria; and Mr. Charles Brownlee, Gaika Commissioner, went with him over the Kei to introduce him to Kreli in Gcalekaland as the Government Agent appointed to reside in the countries between the Cape Colony and Natal.

In 1854 a serious war broke out between the Gcaleka and the Thembu tribes, in which the latter were thoroughly defeated; and at the request of Joyi, the Thembu regent, Mr. Shaw undertook the part of mediator, and succeeded in restoring peace between these tribes.

While on a visit to Grahamstown in July, 1854, he was directed by the Acting High Commissioner (Sir George Clerke) to return to Morley to enquire into the alleged uneasiness of Faku (paramount chief of Pondoland) and of his people in regard to a proposed settlement of Zulus in his territory by the Natal Government. The result was a lengthy report which Shaw forwarded to Sir George Grey, who had succeeded Sir George Clerke as Governor and commissioner. The project suggested in the report was eventually turned down by the Duke of Newcastle, then Secretary for the Colonies (purely on political grounds Shaw believed) and the consequence was that the Natal Government decided to settle in the territory European farmers and Natives; and it is to-day the District of Harding, Alfred County.

It is hardly to be expected, however, that fortune will perpetually smile upon any man. We are not surprised to

learn, therefore, that a shadow now fell across Mr. Shaw's pathway. It happened in the following manner.

In September 1851, he had obtained a lease of land from the Chief Faku. It lay between the Umtakatyi and the Umtata rivers in the present districts of Libode and Ngqeleni... (This was before he became a paid servant of the Government). Here he had located a number of African people, and the place became known as the Umdumbi Settlement. The Pondo and neighbouring tribes lived on friendly terms with these people until July 1855, when Nogemani, a Pondo chief, with an impi, went *above* the boundary of the Settlement to attack the Pandomisi on the Umtata river. Having captured several herds of cattle, he was pursued by the Pandomisi on his return journey. He determined to make his way back *through* the Umdumbi Lands as being the most direct route to his own country, whereupon the war-cry was raised by the people and a fight took place, in which several Pondos were killed. On suspicion that Mr. Shaw might have been involved, he was removed from office on the 15th March, 1856, and the Chief Commissioner, Colonel Maclean, was sent to Faku's Great Place to make enquiry into the matter.

The enquiry proved to be entirely favourable to Mr. Shaw. Some six months later, on the 22nd Sept., 1856, from King William's Town, he received the following communication from the Governor's aide-de-camp, Captain Fred J. Travers:—

"I am directed by His Excellency the Governor and High Commissioner to lose no time in acquainting you with the favourable opinion of the Attorney General upon the result of the investigation which has recently been held into your proceedings in reference to an affair in Kaffraria proper in which several Natives lost their lives.

"The Attorney General is satisfied that you never fired a shot against the Pondos.

"In reference to the affair between the Pondos and the Umtata People, in which several lives were lost on the Pondo side, the Attorney General cannot see any evidence sufficient to prove that you were aiding and abetting, and that even if it were proved that you had been aiding and abetting, he thinks you would in Law be exonerated for having done so.

"The Attorney General is also of opinion that you are clearly proved to have had no concern with the proceedings of the Morley people under James and Piet Metyolo—to have supplied them with no ammunition—not to have been near the scene of action—to have advised the Morley people to have returned home.

"In reference to the captured cattle given by you to the Pondumi (*sic*—evidently Pandomisi is meant—B.H.) the Attorney General is unable to see that this proceeding was morally unjust.

"He further thinks that your conduct in going from Morley to the Umdumbi Settlement, when a message came that the Settlement was about to be attacked by Nogemani—your delivery of some loopers*, not used, but returned to you—and your conditional promise of powder in the event of the Pondos crossing into the Settlement (if indeed even such a promise can be said to be proved) may be justly open to criticism upon political grounds—but in point of law it cannot possibly be pronounced criminal.

"The Attorney General in giving his opinion upon this last, has called the special attention of the Governor to the clearness, care and completeness with which the evidence in relation to it was taken.

"To which circumstance undoubtedly (must) be attributed the confidence with which the Attorney General has now to His Excellency's great satisfaction been able to make so favourable a report upon it."

Mr. Shaw had meanwhile turned to other pursuits in support of his family, and it was not until May, 1876 twenty years later, that he re-entered the Government Service, as the first magistrate with the treacherous Pondomisi chief Mhlontlo, who in 1880 murdered his magistrate, Mr. Hamilton Hope. Shaw had some rough passages with Mhlontlo, but managed to keep him under control until 30th June, 1878, when he went to be Special Magistrate at Cathcart for five months. Thence he went as Resident Magistrate to Kentani, Dec. 1, 1878 to Dec. 31, 1882 at a salary of £500 per year. Here he was appointed by the Premier, Sir Gordon Sprigg, in company with Mr. Wright, Chief Commissioner, to bring over the Gaikas to the Kentani District of the Transkei, where they were to be located under himself as their magistrate, and under whom they remained peaceable and loyal during the Disarmament or Basuto War of 1880-81. These were the loyal Gaikas who under Tyala, chief councillor to Sandile, came out on the side of Government, when the Gaikas, against all Tyala's warnings and entreaties, decided to throw in their lot with Kreli and the Gcaleka across the Kei in the War of 1877-78. They and their families were located temporarily at Greytown, but the Government grievously blundered, and treated them with grave injustice in consequence. In the first place they were treated practically as prisoners, their loyalty regarded with mistrust, and themselves placed under armed inspection and supervision. Then they were disarmed, an indignity which was keenly felt, though patiently borne in the expectation that after the war was over they would be rewarded by being permitted to return and occupy a part of their beloved, ancestral lands among the Amatole Mountains. Instead of that, they were ordered to remove across

the Kei. This was too much for poor old Tyala, who had been loyal to the Government in war and peace for over thirty years, and one of the most poignant chapters in Charles Brownlee's *Reminiscences of Kaffir Life and History* is that in which R. W. Rose-Innes tells how Tyala died of a broken heart before his followers (1,019 men, 2,278 women and 4,367 children,) went over the Kei to Kentani.

From January 1, 1883 to September 30, 1884 Matthew Shaw was Resident Magistrate of Emjanyana in succession to Major J. F. Boyes, then he became Magistrate of Maclear October 1, 1884 to June 3, 1892. From June 4, 1892 to July 31, 1897 he was Resident Magistrate at Port St. John's, after which he was retired on a pension of £215. 9. 0 per annum.

Of Mr. Shaw's early service under the Imperial Government Major Elliot, Chief Magistrate of the Transkei and Tembuland, wrote in 1895: "His presence must have made a great impression on the native mind, as to this day the time of his dealing with the Pondos is one of the dates natives here use for fixing the period when certain events . . happened. It is well known to everyone familiar with the state of Tembuland and the Transkei when Mr. Shaw was at Morley, that service here at that time was very different to what it is now and that owing to the disturbed state of the country and constant intertribal fighting, a Government Official served the Government with his life in his hand."

Mr. Shaw's last days were embittered by financial worries. For pension purposes, only his services from 1878 (or 1876) were considered, as in the earlier time, 1846-1856, he was said to have been in the employ of the Imperial Government and not of the Cape Government. The rearing and education of a large family of three sons and several daughters had left him little margin for saving money. Now he was left with these daughters—all unmarried and one a confirmed invalid—dependent on him, and with only his pension of £215 per year on which to support them. The Prime Minister (Sir Gordon Sprigg) the Secretary for Native Affairs (Mr. W. E. Stanford) the Chief Magistrate of the Transkei and Tembuland (Major Elliot) even the Governor-in-Council did their best to have his pension substantially increased—but all to no avail. Parliament remained adamant, except that whereas he was to have retired in 1895 on a mere £195, his retirement was postponed a couple of times till his pension had become £215 9s. 0d. With this he had to manage as best he could.

He continued to live with his family at Port St. John's, apparently till his death in 1905. One of his sons, Mr. R. L. Shaw was in 1906 Resident Magistrate of Maclear.

*Cape Dutch word for large shot.

Sursum Corda

PAUL ON MARS' HILL

By Rev. Dr. Fred Sass

THERE was a day when Paul took his stand on Mars' Hill and preached the Gospel (Acts 17 verses 22-34). In accordance with his own practice of being all things to all men that he might win some, he tried to gain a hearing for his message by showing his audience that he was at home in their own thinking. For a while they gave him a hearing; but when he came to the story of the Resurrection, they separated into different groups. Some mocked. Some delayed-saying, "We will hear thee again of this matter." Howbeit some clave to him and believed.

"Some mocked." I have no doubt that those who mocked imagined that they need not have mocked, that if they had cared they also could have believed. But it was not so. Being the men they were, when the great truth about Christ was known to them they could do nothing but mock. They had trained themselves by many an unrecorded decision of the mind to mock at things which were beyond their moral or intellectual reach, at things which did not fit in with their accepted scheme of life. I have no doubt that in mocking they supposed they were showing their intellectual freedom, whereas the fact was they were only indulging their own intellectual levity.

I say that anyone who mocks at religion, mocks at a great many other kinds of things. For religion is the sanction and support of all higher loyalties of life. A man who mocks at religion, mocks at all ideal ways of apprehending life. He will hold that in general the world is going to the devil. He will call things unclean which God made clean. And in saying those things he may give himself airs as though he was aware of things which justified his cynicism, whereas in fact he is only exposing his own disorderly and morally bankrupt human nature. There are men today who find life a rotten thing because they are making it a rotten thing. We each of us carry our universe about with us!

Besides those who mocked as they heard the apostle Paul that day, there was a group who were not scornful. They simply said, "We will hear thee again of this matter." They turned the thing over in their minds as they had a perfect right to do. They would take these novel thoughts home with them, and return with the will to discuss them in the light of cool reason. Unhappily, their delay is fatal. For, if it be true that there are times when "second thoughts are best" there are occasions when "he that hesitates is lost." No man can go on indefinitely with his mind in a state of suspended judgment concerning the affairs of the soul. There are people who are under the

delusion that you can treat religion like that. They pride themselves on "keeping an open mind" on these matters. G. K. Chesterton says of such people, "merely having an open mind is nothing. The object of an open mind as of opening the mouth is to shut it on something solid." Life calls for decision, and if we will not decide, life decides for us. I beseech you to remember that there is such a thing as being too late. What I want to urge with great earnestness is this, every time there is an inspiration toward a higher life and we neglect it or suppress it, we there and then have tampered with the work of our souls, and have interfered with God's whole business. I would have every reader believe that he will never hear the call of Christ more urgently than he is hearing it today.

There were those listening to Paul that day on Mars' Hill who gave his message their wholehearted acceptance. Note the very suggestive way in which the surrender is described: "They clave unto him and believed." It was more the man than the message, that captured them. There was something about Paul's burning passion of sincerity that predisposed them to believe what he was preaching.

These listeners knew that this was no ordinary man. Unlike many of the speakers to whom they listened, this man's soul was aflame. It was not so much that this man possessed a message. The message possessed him. They were first caught by the man and then convinced by what he said.

Here is a great principle, applicable not only to preachers, but to all who would influence others in the way of Christ. What we are, in a thousand subtle ways prevails over what we say. One would be strangely made if he were not moved to holy envy by the lines addressed to a sincere and scholarly London preacher by one of his congregation:

"For me, 'twas not the truth you taught,
For you so clear, to me so dim;
But when you came to me, you brought
A sense of Him.
And from Your eyes, He beckons me,
And from your heart his love is shed,
Till I lose sight of you—and see
The Christ instead.

Nothing that is anonymous will preach.

—John Henry Newman.

Universal Declaration of Human Rights

December 10th, 1958, is the tenth anniversary of the Universal Declaration of Human Rights by the United Nations. We print the Declaration below. —Editor "S.A. Outlook."

PREAMBLE

WHEREAS recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,
Now, Therefore,

THE GENERAL ASSEMBLY

proclaims

THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and

conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3. Everyone has the right to life, liberty and security of person.

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6. Everyone has the right to recognition everywhere as a person before the law.

Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11. (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation.

Everyone has the right to the protection of the law against such interference or attacks.

Article 13. Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15. (1) Everyone has the right to a nationality. (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16. (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17. (1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20. (1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21. (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.,

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal

and equal suffrage and shall be held by secret vote or by equivalent free voting procedures..

Article 22. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23. (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25. (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27. (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29. (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recog-

nition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

The Thirty-fifth General Assembly of the Bantu Presbyterian Church of South Africa

SEPTEMBER 25TH TO OCTOBER 2ND, 1958

THE meetings of the General Assembly were opened by the Moderator the Rt. Rev. F. W. Ngxenge, on Thursday 25th September. The meetings, attended by some 100 ministers and elders, were held in the Auld Memorial Church, Duncan Village, East London. During the same period, the Women's Christian Association of the Church, with slightly fewer members, met in the nearby Anglican Church.

Arrangements for the meetings and hospitality were in the hands of the local church committee and the hospitality committee of the Ciskei Presbytery. Delegates stayed for the most part with church members of the B.P.C. and other denominations.

New Moderator

The Rt. Rev. J. Hongo was inducted into the Moderator's chair by the retiring Moderator. Mr. Hongo, who has had long years of service of the church in the Ciskei Presbytery mostly, at Macfarlan, East London and more recently at Emgwali, is a man of quiet and gentle spirit: he brought dignity and humanity to his office. His Moderatorial address on the Sunday afternoon was heard by a packed congregation: his rich knowledge of the Bible was shown by his store of quotations from all parts of it. He called the congregation to a closer walk with Christ as their Master and Saviour. In the morning Assembly Communion Service the Revs. J. H. Mbulawa and E. E. Xokozela were the preachers, and in the evening the Rev. A. F. Chisholm spoke on the text "Ye are the light of the World". Later in the Assembly the name of the Rev. W. P. T. Ndibongo of Miller Mission was put forward as Moderator-designate for the following Assembly.

The debates

This Assembly was not noticeable for its speed in conduct of its business, but in future years, now that the

Standing Orders are in print, this should not recur. The Assembly will, however, long be remembered for the warmth of its fellowship. Elders took more part in debate than in previous years, which is a gratifying sign of strength in the Presbyterian Church system of government, where lay representation has equal place with ministerial representation in the highest court of the church.

Law, Practice and Procedure

The decision which will probably have the most long-lasting and visibly beneficial effect of any taken at this year's Assembly was the acceptance of the new Manual of the Law, Practice and Procedure of the Bantu Presbyterian Church. This book has been for more than fourteen years in preparation and to the Rev. D. V. Sikutshwa, Convener of the committee responsible, are due the thanks of the whole church that he persevered in his task. The book has been most beautifully printed by the Lovedale Press and is a great store of Presbyterian knowledge on the functions and duties of Sessions, Deacons' Courts, Presbyteries and the General Assembly. It states the laws for the election and calling of church workers, the discipline of members and ministers, the full procedure for filling vacancies. For those with knowledge of the history of the Reformation, on page after page there are reminders of the more than 400 years of Presbyterian church practice, and, for instance in the regulations about the keeping of a Communion Roll Book, we are quickly brought back to the farsighted practical wisdom of Calvin and other Presbyterian leaders.

New Ministers

We welcomed four new ministers to the Assembly: the Revs. J. Z. S. Ncevu, K. Nkayi, P. Raidani and A. F. Chisholm—the first three having satisfactorily completed their studies in South Africa and the fourth in Scotland.

We heard from the Training for the Ministry Committee of two new students definitely accepted and several possibilities, but against this our shortage, amounting to one third of our missions being vacant, makes the need to find more desperate. The request of one missionary minister, coming out from Scotland to join our fellowship, to be ordained on the field was heard and accepted with joy.

Miss Mlungwana

An encouraging new departure was made by the W.C.A., who, with General Assembly approval, have appointed Miss Ida Mlungwana, B.A. from Fort Hare, as their own church worker to tour the Presbyteries and help with Women's work. Miss Mlungwana has been assisted during her course at Fort Hare by the W.C.A. and much is hoped from her new work.

Youth Work

Last year the General Assembly gave its blessing to the plans of Mr. G. McArthur to help start Boys' Brigade companies within the missions of our church, so that teenager boys might be 'thirled' to the church. After only one year's work in Umtata, Transkei and the Ciskei Presbyteries we were told in his report of 13 B.B. companies already in existence, with some 420 boys enrolled and 20 trained officers. More courses for training officers are planned and in the meantime work is being concentrated in the Cape Province with a view to later expansion in the other spheres in which our church has work.

Finance

It was encouraging to hear that we had a considerable improvement in the Malihambe givings and a revenue surplus of £561. The Pension Fund contributions left much to be desired, but strong action is to be taken in the true Presbyterian fashion by the Assembly dealing with the Presbyteries concerned and not directly with the defaulting congregations.

Relations with the South Africa Mission Council of the Church of Scotland.

Dr. Dougall, the General Secretary of the Foreign Mission Committee of the Church of Scotland had visited South Africa in December 1957 and took part in many discussions with ministers and members of the B.P.C., particularly with the Business Committee in Umtata. As a result there was immediately a greatly increased representation of the B.P.C. on Mission Council in March 1958, and at our Assembly an integration committee was set up to go into the whole question of a church council to administer affairs in the past mainly the responsibility of the Mission Council. An urgent request was sent by the Assembly to the Church of Scotland to increase the number of missionaries on the field by a direct replacement of some

recent and anticipated vacancies, notably at Lovedale and Pholela. The future of the Lovedale Press and the importance of its work in the service of the church through the spreading of the gospel and the upbuilding of the whole life of the people was stressed. While no definite plans were put forward, it was hoped that some courses might be restarted at the Lovedale Bible School.

Distinguished Visitors

We were privileged to have a visit from the Mayor of East London, Councillor Addleson. He spoke to us with obvious sincerity of the work the Council was trying to do to help answer the needs of Africans in and around East London. His visit came at the end of a long day of official engagements and was deeply appreciated. Captain van Straaten of the Locations Administration came with him and also attended one of our debates and spoke at the reception by the people of Duncan Village to the Assembly and W.C.A. members. On all occasions he brought a fresh spirit of interest and helpfulness. The reception was exceedingly well organised and punctually carried through. Special mention should be made of the choirs of Mr. Koti, of the Gompo Institute, and Dr. Ntshona.

The Revs. W. D. Campbell and R. J. D. Robertson of the Presbyterian Church of South Africa came to bring the greetings of the P.C.S.A. General Assembly which had just finished its meetings at Bulawayo. A few B.P.C. members were invited by Mr. Robertson's church to return greetings at one of their services.

Group Areas Act

The Assembly passed unanimously a resolution which viewed with dismay the effect on church and family life of the application of the Group Areas Act. Congregations built up for several decades were being gravely depleted and in some cases removed altogether: expensive church buildings were being left derelict for small compensation, quite inadequate to help with the financial burden placed on residents in new areas, at a time when many were being compulsorily removed from their businesses built up over the years. Reference was made to the welcome improvement in sanitary services in Duncan Village, but sorrow was felt at the policy of placing at a distance of some 12 miles from their work, involving heavy costs of travelling in time and money, the section of the community with least time and money to spare. Such a burden could not but adversely affect the church life of B.P.C. members.

Closing

The Assembly finished with a short but inspiring call by the Moderator to fuller Christian service and with the Benediction.

J. S. S.

Retirement of Mr. B. B. Mdledle

By Rev. J. J. R. Jolobe.

THE end of this year brings to a close Mr. B. B. Mdledle's connection with Lovedale for forty years. It was fitting that, born in the Tyumie Valley of Victoria East, he served the African people by rendering signal service in this area. Mr. Mdledle received his training as a teacher at Healdtown after which he took the Junior Certificate course at Lovedale as one of the Andrew Smith bursars. He joined the staff of Lovedale in 1920 and by private study he matriculated in 1926. He obtained the degree of Bachelor of Arts in 1937 partly by private study. But he never ceased to be a student for he has always been a wide reader, especially of literature dealing with social and political questions.

In addition to his work as a teacher in the Training School, Mr. Mdledle served on many committees. He was a member of the Senate and the Governing Council of Lovedale up to the time of their dissolution. He served also on the Lovedale Press, the S.A. Health Society and the S.A. Outlook committees, and has been for some time a member of the Lovedale Hospital Board.

As besides the academic and vocational training which it gives to its students, Lovedale seeks also to foster the moral side of character by religious exercises and activities, Mr. Mdledle showed his breadth of outlook by taking an active part also in this aspect of Lovedale's programme. He was not only an Elder of the Institution church but also a commissioner to the higher courts of the Church—the Presbytery and the General Assembly, where his wise and constructive contributions to the discussions were always appreciated. Mr. Mdledle is among those who acknowledge by word and action the invaluable contribution of the Missionary to the advancement of the African in this country.

But Mr. Mdledle's interests went beyond the activities of the Institution. He identified himself with the life of the people of the surrounding villages, and of the African people generally. He was an active member of the Victo-

ria East Branch of the Farmers' Association and treasurer of that body. He was also a foundation member of the Cape African Teachers' Association of which body he was General Secretary and a member of the executive for many years. In the annual meetings of the South African Institute of Race Relations he was one of the representatives of Lovedale. He is also a member of the Xhosa Language Committee of the Department of Bantu Education. He has always been concerned about the problems that affect his people socially and economically.

Mr. Mdledle expressed his literary gifts by contributing articles occasionally to journals and newspapers, both African and European. At one time he was the editor of the Xhosa section of the Health Society Magazine. Recently he translated Shakespeare's *Julius Caesar* into Xhosa. Being himself a fine Xhosa speaker he has always admired and appreciated telling expression in speech and in writing.

As a man I think some of his outstanding qualities were loyalty to all that was calculated to advance the progress of the students in their academic and moral training. He was courteous in his relations with those with whom he came into contact, and he was moderate in the expression of his views although he had delightful frankness which never left one in doubt about his opinions. I have always admired his memory which he used with great effect in recalling relevant incidents of past days to illustrate a point in conversation or discussion. He has also a keen sense of humour which is a delight to those who are close to him. We shall miss his never ruffled presence. But I am sure that he goes to retirement with the knowledge that by his thorough work he has made a mark in the lives of thousands of students who passed through his hands having learnt to appreciate their language and their literature. In his work Mr. Mdledle had the able and gracious support of Mrs. Mdledle, also a past student of Lovedale. As they go to retirement we wish them both a happy time in their well-earned rest.

New Books

Steps to Christian Understanding, edited by R. J. W. Bevan O.U.P. 209 pp. 15/-

The title aptly describes this volume of studies which is edited by Mr. R. J. W. Bevan and published by the Oxford Press. It includes ten essays by scholars eminent in Theology, History and Science, and suggests answers to questions which inevitably arise in any thinking man's mind about religion, as soon as he begins to think about it at all seriously. The authors do not claim finality for any

solutions that suggest themselves in the course of discussion, but neither do they shirk discussion of the difficulties met in considering the topics assigned to them. The very Rev. the Dean of St. Paul's, W. R. Matthews, provides an introduction to the common underlying theme, which is called "Thinking about Religion," and an appraisal in general terms of the contributions is given by Principal Nathaniel Micklem, which he calls "The Place of Understanding." His conclusion needs to be

borne in mind while reading the essays, that while the book is primarily concerned with the problems of the mind, religion is the response of our whole being. In fairness to the individual essayists it may be said that they seem to have had this aspect as the underlying basis of their thought.

There are three parts in the volume and the first two are also divided into three, the third into four. Part I, entitled "God and the World," includes (a) 'Science and Religion' by Canon Henry Balmforth; (b) 'The Biblical Story of Creation and Modern Science,' by the Rev. Prof. S. H. Hooke, University of London; (c) 'God the Creator,' by Dr. C. A. Coulson, Professor of Applied Mathematics, University of Oxford. These essays deal with age-old topics which have again sprung to life under the pressure of modern scientific discovery.

Part II entitled, *God and Man*, includes (a) 'The Idea of Revelation in Religion' by the Rev. Dr. Norman Snaith of Headingley College, Leeds (b) 'The Christian View of Man' by the Rev. Prof. David Cairns, of Aberdeen, and (c) 'God in History' by Prof. Herbert Butterfield, Cambridge University.

Part III is entitled, *Doctrines of the Christian Faith* (a) 'The person of Jesus Christ,' by Canon S. P. T. Prideaux; (b) 'The Holy Spirit,' by Dr. J. W. Dillistone, Dean of Liverpool; (c) 'Belief in the Holy Trinity' by Archdeacon Hartill; and (d) 'The Christian Hope,' by Rev. Dr. J. E. Fison, Truro.

The Editor, apparently, is a layman who teaches scripture in a British Technical High School. He is to be congratulated on having secured the co-operation of distinguished scholars and writers in exposing problems which must beset daily those who attempt to introduce religious dogma to eager-minded youth. The volume is, I should surmise, too difficult to be placed in the hands of teenagers, but it should make a strong appeal to those who have had some College or University training in philosophy, scientific method, or technology, and should certainly be in the hands of those entrusted with introducing its themes to educated youth.

The first two parts of the volume, of which the common undercurrent is the understanding of Christianity in an age with a predominantly scientific interest and outlook, are fresh and stimulating, and should appeal to minds awakening to philosophic and scientific method, and be a corrective to a too narrow specialism. All of them are good but of those in the first part, that by Dr. Coulson, perhaps as being by a mathematical scientist, and in the second part, that by Prof. Cairns for its clarity, appealed to me. Part III which deals with the specific doctrines of the faith, understandably is less free in its treatment and more conservative. After a careful study, the mind of one

reader was brought to a pause more than once by such a statement as that which occurs towards the conclusion of Dr. Prideaux's exposition of the doctrine of the person of Christ: "Mystery remains, inevitably; the person of Christ is a paradox, as the whole of Christianity is a paradox. The evidence about Him leads to the conclusion of God and Man fully united in one person; as in the discussion of many other matters there is a tension, a polarity, and the answer is often given as 'either—or,' whereas the true answer is 'neither, because both.' Similarly, Archdeacon Hartill on the Trinity can only say of the early theologians: "They were trying to see how (to use language which became familiar later) there could be two persons in one God. But later there was a similar controversy about the Holy Spirit and it was seen that the only way to do justice to the whole of Christian truth was to recognise that God is both Three and One." The ordinary layman, I fear, in spite of close reading will not find in conclusions like these much elucidation of the doctrines as expressed in the creeds. But he will be all the better for the effort, especially if he recognises that *crucis* like these are not unknown in other fields of study. A.K.

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A Practical View, by William Wilberforce, S.C.M. pp. 120, 9/6.

This is an addition to that useful series of reprints—A Treasury of Christian Books—published by the S.C.M. Press under the editorship of Dr. Hugh Martin. Its full title is: "A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this country contrasted with Real Christianity." It was published by Cadell for Wilberforce in 1797 and in a short time had sold 75,000 copies. Forty years later 15 editions had appeared, each running into thousands. In America also by this time there had been 25 editions and it had been translated into German, Italian, Spanish and Dutch.

The present edition is an abridgment of the original, but the editor confidently claims that its central message is faithfully retained. What is this central message? It is a call to practical Christianity which is no less necessary today than it was in the closing years of the 18th century. In thus looking in on the heart of a young member of Parliament as revealed in this *Tract for the Times*, we realize something of the power which thirty years later was to result in the collapse of the slave trade within the British Dominions—surely one of the greatest social victories ever brought about by the application of Christian principles to the practical concerns of politics and commerce! A.K.

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by A. Kerr, Lovedale, C.P.